لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)

Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)

Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, and published by M. Masud Ahmad B.A. for Sadr Anjuman Ahmadiyya, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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EDITOR

M. G. AHMAD

Contributing Editor

NAFIS-UR-RAHMAN A. G. SOOFI

Assistant Editor

CH. ALI MUHAMMAD B.A., B.T.

Annual subscription including packing and postage :

1.	Pakistan, and Ceylon	... Rs. 10
2.	England and other sterling areas	... £ 1.
3.	U. S. A. and other dollar areas	... $ 3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be added to the amount of subscription.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIX | ZAHUR to TABUK. 1353 AUGUST to OCTOBER 1974 | No. 8—10

A Sura from the Holy Quran (III)

بسم الله الرحمن الرحيم

قل يا ايها الكفرون ـ لا اعبد ما تعبدون .. و لا انتم عبدون ما اعبد ـ و لا انا عابد ما عبدتم ـ و لا انتم عبدون ما اعبد لكم دينكم ولى دين

Say, 'O ye disbelievers! 'I worship not as you worship; 'Nor do you worship as I worship. 'And I shall not worship that which you worship; 'Nor will you worship Him Whom I worship. 'For you your religion, and for me my religion.'

Important words:

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(1) By the use of word قل God Almighty directed the

Holy Prophet to address the unbelievers. Now, as we have seen, the meanings of this sura are not confined to the times of the Holy Prophet only. It is also addressed to the unbelievers of all ages and especially to those of the Last Age. The Divine command, expressed by the word قل, therefore, is an indication of the fact that an image and a likeness of the Holy Prophet of Islam would appear in the world again and again. By addressing him particularly, instead of people in general, God has foretold that the spiritual powers of the Holy Prophet, would be manifested to the world periodically. Sometimes the manifestation would be on a very vast scale while sometimes on a smaller one. The Holy Prophet also indicates to this fact in the tradition:

> 'God shall raise one in this Ummah, after every hundred years who shall reform the faith'.

The word قل in the present Sura refers to this prophecy. It, therefore, means that at least after every hundred years, an image and a likeness of the Holy Prophet would appear in the world and would challenge the people following paths other than his, as he had challenged the unbelievers of his own times. In this manner, Islam would always become as pure and fresh as it was in the early days. This phenomena was to be manifested more clearly in the last age—The age of Mehdi—for great trials and offences were repeatedly foretold about this age. The Holy Prophet said:

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> "Every Prophet that appeared had warned his people about Anti-christ"

(2) يا is a vocative particle meaning O. The noun, which follows it, cannot have the definite article ال because the hamza of the definite article is *hamazat-al-wasl* and the Arabs do not join it to يا. Therefore another vocative particle ايها is added in between يا and the definite article أل. According to some grammarians, the use of ها in the vocative particle ايها causes the combination ايها يا to give an added meaning of emphasis. Anyhow, the Arabs always use the vocative particle ايها before the definite

article أل of the noun following يا. The only exception is the word الله although the word الله also has the أل in the beginning. This, incidently, is a proof of the fact that the أل in the word الله is not used as definite article, but is, in reality, a part of the personal name of God.

The verse يا ايها الكفرون, will therefore mean, 'O ye disbelievers of all ages'.

(3) *al-Kafirun*: the word al-Kafirun is derived from كفر which means, he disbelived in something.

Literally, it means ستر الشيى to cover up a thing. Basically it is a neutral word, to cover up evil will be called كفر and to cover up good will also be called *Kufr*. But as the Holy Quran frequently uses it in the sense of disbelieving in the fundamentals of faith or in the sense of rejecting the virtue, it is usually taken to convey a bad sense. The Holy Quran has used this word in a good sense also. It says :

لا اكراه فى الدين قد تبين الرشد من الغى فمن يكفر بالطاغوت ويومن بالله فقد استمسك بالعروة الوثقى لاانفصام لها والله سميع عليم

> "There should be no compulsion in religion. Surely, right has become distinct from wrong ; so whosoever refuses to be led by those who transgress, and believes in Allah, surely grasped a strong handle which knows no breaking. And Allah is All-hearing, All-Knowing." (2 : 257)

Therefore, when used singly without any qualifying word, the use of word كفر will convey the meaning of disbelief or rejection of any fundemental object of faith. Same is the case with the word مومن. It is mostly used in the Holy Quran giving a good sense. Therefore whenever it is used singly without any qualifying word it would convey a good sense. Although the Holy Quran has used this word in a bad sense also. It says :

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الم تر الى الذين اوتوا نصيباً من الكتاب يؤمنون بالجبت و الطاغوت

و يقولون للذين كفروا هؤلاء اهدى من الذين آمنوا سبيلاً .

"Dost thou not know of those who were given a portion of the Book? They believe in evil things and follow those who transgress, and they say of the disbelievers, these are better guided in religion than those who believe." (4 : 52)

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This frequent use of ایمان and کفر in good and bad sense respectively is deliberate. The literal meanings of ایمان is peace and blessings and as they convey sense of goodness therefore its use without any qualifying word is always taken in good sense. While literally کفر means to cover up and hide something and as evil is something which is, by its very nature, covered up, so whenever the word کفر is used singlly without any qualifying clause, it conveys a sense of badness and evil.

In short, without any qualifying clause, the word ایمان is good and کفر is bad, but with qualifications both may convey opposite sense.

All the commentators have applied the word الکفرون in the present sura, to the unbelievers of Mecca.

Allama Sayyuti, in his famous work *Durri Manthur*, has quoted a number of traditions, which prove that this Sura was revealed in answer to certain questions put by the unbelievers of Mecca to the Holy Prophet of Islam.

Author of *Fathul Qadir*, Allama Shokani says that although the prefix أل before the word کفرون signifies that all the unbelievers are referred to in the verse, but it really refers to those unbelievers of Mecca who had put certain questions to the Holy Prophet, and who later died without accepting Islam.

In his work *Ruhul Bayan* Sheikh Ismail Haqy Brosvy writes: "They are a particular group of people for whom a Divine decree had gone forth that they would not accept Islam". Continuing he says: "It does not necessarily follow that we may not take every Muslim to be the addressee of this verse in order to say this to every unbeliever".

Allama Alussi writes in his commentary :

"All the great comentators agree that the word الكافرون refers to the unbelievers against whom a Divine decree had gone forth that they would never believe".

Allama Qurtabi, in his commentary *Al-Jamiul-ahkamul Quran* says :

"The definite article ال refers to unbelievers whose identity is known but not told. And even if it is taken to refer to the kind, it would refer to the unbelievers against whom Divine decree had been issued that they would die without accepting Islam. So although it is a general word, here it is used in a specific sense".

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Mavardi has also said :

"The *al-Kafirun* applies to a particular party of unbelievers and not to all the unbelievers. Because some of them later accepted Islam and worshiped Allah while some of them died or were killed still disbelieving. These unbelievers were the real addressees of يا ايها الكافرون".

In his commentary *Kashaf*, Allama Zamakhshari says :

"The addressees of this verse were certain unbelievers about whom Allah knew that they would never believe".

Allama Muhammad Ibn Hayyan writes in his commentary *Bahrul Muhit* : "The *al-Kafirun*, here, refers to certain persons who had put certain questions to the Holy Prophet".

In short, it appears from all the above—given quotations that according to all the commentators, this verse refers to the idolators of Mecca and even among them, there was a particular party of *Kafirs* who had asked certain questions from the Holy Prophet and they were the addressees of this verse.

(To be continued)

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Characteristics of Quranic Teachings

By Hazrat Khalifatul Masih II

One special feature that distinguishes the Quran from all other Scriptures is that it deals adequately with all problems arising within the sphere of religion and by stressing the function of religion it directs attention to its proper sphere and the benefits that may be derived from it. A reader of the Old and the New Testaments or of the Vedas or of the Zend-Avesta is left with the impresson that somebody appearing at an intermediate stage in the middle of a long drawn-out phenomenon of nature had set out to describe those stages of it of which he had been a witness. That is not the case with the Quran. It expounds the philosophy of creation and all matters connected therewith. It explains why God created the universe and the object of man's creation and the means to be adopted for the achievement of that object. It sheds light on the nature of the Godhead and its attributes and the manner in which those attrbutes find their manifestation. In connection with the object of man's creation it expounds the laws on which the running of the universe is based. It points out that for the physical development and evolution of man God has put into force the laws of nature which regulate the physical and mental conditions of man and that one group of angels is entrusted with the enforcement of these laws. For the development and enlightenof the human soul God has revealed the Law of Shari'at (*i.e.* Sacred Law) through His Prophets. In some cases the revelation containing the sacred Law has been limited in character but there has also been the revelation containing the complete and perfect code of the Sacred Law. In other cases the object of the revelation has been to restore the Sacred Law to its original purity after it had suffered from human misinterpretation. In other words, God raises Prophets among mankind with

different objects. Some Prophets are Law-bearers, and through them a new dispensation is revealed. The function of others is limited to the modification of an already revealed Law while still others are entrusted with the duty of sweeping away misinterpretations of the Law. The Quran also explains the need for, and the benefits to be derived from, the Law of Shari'at and its function in relation to evolution of man.

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Belief In A Living God

The Quran points out the distinction between God and His attributes appreciation of which enables us to judge the error of those who have said, "In the beginning was the word, and the word was with God and the word was God" (John 1 : 1). The Quran teaches that an attribute cannot become the substitute of the being and that the two are entirely distinct.

The Quran explains to what extent man is left free to determine his course of action and to what extent he is subject to compulsion. It teaches that man has been left with enough choice to make him responsible for his actions to God and to enable him to embark upon a continuous course of self-improvement. On the other hand, the sphere of his activities is circumscribed and it is not possible for him to transgress its limits. Despite all effort, it is not possible for man to discard the limitations to which human life is subject. He cannot sink into a condition of static solidity nor climb to an ethereal existence. Within his own sphere, however, he possesses great faculties and large powers and is capable of continuous improvement and progress.

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The Quran explains need of belief in God and draws attention to the proofs of His existence. It emphasizes that God has always sent down His word by means of revelation in times of darkness and that He manifests His power through extraordinary Signs and thus gives irrefutable proof of His existence. The Prophets and their perfect followers are indispensable for the purpose of creating in men's minds perfect faith in God. If

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God were to cease to manifest His attributes through the Prophets and their followers, mankind would become a prey to doubt and uncertainty and firm faith in the existence of God would disappear. It is imperative, therefore, that so long as mankind continue to exist, divine revelation should continue to descend upon some of them. Faith in the existence of God can be maintained only through this means. From the inception of the universe God has spoken to man through His Prophets down to Jesus and on the Holy Prophet of Islam, just as He has throughout continued to manifest His attributes of creation, hearing and seeing. In the same manner He will continue to speak till the end of time to His chosen servants and will continue to manifest His existence by these means. Reason revolts against the suggestion that God exercised His attribute of speech up to the time of Jesus but became silent thereafter or that He exercised this attribute up to the time of the Holy Prophet and thereafter became dumb for ever. As we repudiate as blasphemous any suggestion that God possessed the attribute of seeing up to the time of Jesus or up to the time of the Holy Prophet but that thereafter He ceased to see or that He was capable of creating up to the time of Jesus or up to the time of the Holy Prophet but that thereafter He lost the attribute of creation or that He was All-Powerful up to the time of Jesus or the Holy Prophet but thereafter He ceased to have any power, so we must repudiate the suggestion that God spoke up to any particular period and thereafter ceased to speak. All His attributes are perfect and everlasting. This is a self-evident truth, yet Christians, Jews, Zoroastrians and a very large majority of those who call themselves Muslim have to believe that revelation came to an end with Zoroaster or with the Prophets of Israel or with the Holy Prophet. The Quran utterly rejects such a notion. The Quran teaches belief in a living God and puts forward as proof the fact that He will continue ever to speak to His chosen and righteous servants

as He has always spoken to them. The truth of this doctrine taught by the Quran has been confirmed in this age by the appearance of the Promised Messiah, the Founder of the Ahmadiyya Movement. Once more the revelation received by him and by his true followers stands out as a challenge to all those who assert, if not by word of mouth, at least by the doctrines they preach, that God has lost His attribute of speech.

The Quran teaches that divine revlation has not been confined to any particular people but that God has raised Prophets among all peoples. It explains why it was necessary to send Prophets one after the other; why a perfect Law was not revealed in the early stages of man's history. It deals at length with the subject of the Unity of God and sets out convincing proofs in support of it. It demonstrates that a plurality of gods would offend both against reason and against fact. It explains in what manner the doctrine of the Unity of God helps man in his spiritual advance.

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The Quran sheds a flood of light on the question of prophethood. The word "prophet" or its equivalents have been freely used in religious Scriptures but not one of them explains the conception underlying prophethood. Who may be called a Prophet and who may not be so called and what are the different kinds of prophethood? The Quran alone defines a Prophet and draws a distinction between different kinds of prophethood. It explains the difference between a Prophet and a non-prophet and defines the duties of a Prophet and a Prophet's relationship to God. It also explains why Prophets are raised and what should be the relationship between them and their followers and between them and those who do not believe in them. It defines the rights of a Prophet and explains whether a Prophet stands as a barrier between God and man or is only a helper and a guide.

The Quran deals in detail with the subject of angels, their functions and the purpose for which they have been created.

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It also explains what Satan is and in what manner the existence of such a being is of help to man. What is the relationship between man and Satan? How can a man guard himself against satanic promptings? Has Satan power to force a man to adopt a particular course of action? It points out that angels ever prompt a man to good and Satan ever prompts him to evil and that man has the option to accept or reject the good promptings of angels equally to accept or reject the evil promtings of Satan. These two categories of beings have have been created to help man towards perfection and to invest his existence with reality. In the absence of angelic and satanic promptings man would not be entitled to any reward nor would he deserve any punishment. A man's fight against satanic suggestions makes him worthy of reward and opens the way of progress to him; his turning away from angelic suggestions and promptings makes him liable to punishment.

The Quran expounds the philosophy of prayer and points out how one ought to pray, under what circumstances prayers may be accepted and what kind of prayers may not be accepted and what is the sphere within which prayer operates.

It discusses good and evil and defines both and explains where their boundaries meet. It defines absolute good and absolute evil and relative good and relative evil. It points out the way of acquiring high moral qualities and goodness and how evil may be avoided. It sheds light on the sources of good and evil and teaches man to clean out the source of evil.

It treats of repentance and explains what true repentance means. It enumerates the benefits to be derived from repentance, explains the requisites of true repentance and when repentance may be resorted to. It also explains the principles upon which rewards and penalties are based and the factors to which regard is had in adjudging them. It explains the relationship between transgression and punishment and how they ought to be adjusted to each other.

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Quranic Conception of Salvation

The Quran explains what salvation is and how it is attained. It teaches that salvation is of three kinds: (1) Perfect; (2) Imperfect; and (3) Deferred. Perfect salvation is attained in this very life. A person who attains imperfect salvation in this life gradually perfects the means of attaining salvation after death. Deferred salvation is attained only after suffering for a period the punishment of Hell. The teachings of Christianity and Islam with respect to this last kind of salvation have one feature of resemblance but are at variance with each other in a fundamental respect. Christianity teaches that even this kind of salvation can be achieved only by those who believe firmly in the doctrines of Christianity but who may have failed to attain perfect salvation in this life. These are the people who, after passing for a period through the torments of Hell, would attain perfect salvation. Islam, on the other hand, teaches that every human being has been created with the purpose that he or she will ultimately attain perfect salvation. The most rabid disbeliever and wrongdoor after being subjected to certain kinds of reformatory treatment, one of which is the torment of Hell, would ultimately attain salvation and would enter paradise. In this connection the Quran emphasizes the doctrine of weighing and balances of actions. It teaches that the preponderance of good actions in a man's life is proof of sincere efforts on his part to attain salvation and that a person who dies while making a sincere effort to attain an object is like a soldier who is killed before victory is achieved. Death is controlled entirely by God. A soldier on the field of battle has no power to postpone it till after victory is achieved. In the same way a person who is struggling sincerely to attain salvation has no power to postpone death till his struggle ends in victory. If such a person dies in the middle of this struggle, he becomes deserving of the Grace and Mercy of God and not of His wrath and punishment. No nation has ever condemned its warriors for being killed before

victory was achieved. Every soldier who sincerely strives for victory is honoured. The same is the case with a person who strives to overcome Satan and, in spite of ups and downs, continues to sustain the struggle steadfastly and with courage till the end so that God's Kingdom may be established. According to the Quran such a person is certainly deserving of salvation. His weakness is not a blemish but an ornament, for he was not thereby deterred from joining the ranks of those fighting on the side of God and did not hesitate to sacrifice himself in the struggle.

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The Quran describe the stages of spiritual evolution and explains their number and details. For instance, it explains the kinds and degrees of purity, chastity, charity, truthfulness, mercy. kind treatment, etc. Thus, it enables a man to plan in accordance with his moral and spiritual development. By thus placing the immediate objective within a man's reach it encourages him to set out on the path of progress, and by setting out before him a series of ever-higher objectives it incites him to greater effort at each stage. It thus carries man forward on the path of progress step by step and stage by stage.

The Quran sheds light on man's intellectual evolution also and explains how it is carried out and teaches that divine wisdom in judging of a man's actions takes into account his intellectual development. He who was fortunate enough to be nurtured in a favourable environment and for whom the path of virtue was made easy may be judged by a standard different from that applied to a person whose intellectual development was inferior to the former and whose environment was not so favourable. Allowance would be made for the latter in respect of the handicaps against which he had to struggle.

The Quran explains what faith is, how it may be acquired, and how it may be known. It explains the need of the Law of Shari'at and its philosophy. It teaches that God's Law is based upon wisdom and is designed to help man forward on the path of progress. God's commandments are not devised as a burden

or a penalty for his servants but each of them is designed as an aid and a prop to man in his progress and to help to improve his social environment. The Quran does not support the doctrine of the compulsory imposition of commandments and penalties. It teaches that God condemns no person without taking into full account every circumstance that might excuse or palliate his conduct. It also teaches that no man may be condemned unless he has had due warning in advance.

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Miracles

Christian writers have asserted that, apart from the claim that it is unique in its language and its philosophy, the Quran does not prefer any claim to miracles. It is necessary to explain in a few words the attitude of the Quran towards miracles.

The Quran puts forward two fundamental doctrines. First, that there are certain divine laws which are not subject to varitation. For instance, the Quran teaches that a dead person never comes back to life upon this earth, and that nobody except God possesses the power of creation. The world may produce artificers, technicians and inventors but the attribute of creation manifests itself only through the work of God. As regards the first of these two matters God says in the Quran :

> Until, when death comes to one of them, he say entreating, "My Lord, send me back, that I may do righteous deed in the life which I have left behind". By no means, it is but a mere word that he utters. And behind them is a barrier until the day when they shall be raised again (23 : 100,101).

Again it says :

> And it is an inviolable law for a township which We have destroyed that they shall not return. It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height (21 : 96, 97).

The verses mean to say that God has decreed that the

people that have passed away shall not return to the earth till Gog and Magog are released and spread over the earth from the summit of every hill and the top of every wave. This shows clearly that the dead cannot return to the earth. The reference to Gog and Magog in the last verse does not mean that the dead would be permitted to return to the earth at that time. As the release of Gog and Magog is one of the signs of the approach of the end of days, the verse means that this law will continue to operate till the end of days. Some grammarians have interpreted this part of the verse to mean that after the rise of Gog and Magog attempts would be made to resucitate the dead but that these attempts would not be successful, meaning that science would make unsuccessful efforts to solve the riddle of death. In short, the Quran teaches that a dead person cannot be permitted to return to the earth.

It also teaches that nobody except God possesses the power to create. It says :

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> And those on whom they call beside Allah create not anything, but they are themselves created. They are dead, not living ; and they know not when they will be raised (16 : 21, 22).

The Quran also teaches that since wisdom is one of the attributes of God, nothing may be attributed to Him which is contrary to wisdom. God is referred to as The Wise at several places in the Quran. At one place it says :

> What has happend to you that you expcet not wisdom and staidness from Allah (71 : 14).

In this verse God reprimands the disbelievers saying that while they claim that all their actions are based upon wisdom, they do not make the same persumption with respect to God and attribute to Him things that are contrary to wisdom.

It f llows therefore that if anything contravening any of these three laws, that have been cited as instances, is alleged to have occured at any time, the Quran would reject it whether

such occurences are described as miracles or mysteries or magic. The Quran does not admit the possibility of any such occurence and does not attribute any such miracle to any of the Prophets, nor does it claim any such miracle on behalf of the Holy Prophet himself. It is not to be thought of any reasonable person that he would first make a law or prescribe a rule and then himself proceed to contravene it. How is it possible then to think that God, Who is perfect wisdom, would act in that manner? He who attributes things like this to the righteous Prophets of God in no way adds to the respect and honour in which they should be held but is guilty of an attack upon their intelligence and integrity. It is the duty therefore of every right-thinking person to refute allegations of this kind as they amount not to praise but to defamation of the persons concerning whom they are made.

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The Quran, on the other hand, not only does not deny but positively claims that God makes His Prophets the means of certain kinds of manifestation which do not in any manner contravene His fundamental laws. This is a truth which cannot be controverted and this is the kind of miracle that the Quran claims for the Holy Prophet. Is it not a miracle that God should vouchsafe to a human being the sure knowledge of things hidden in the womb of the future? Is it not a miracle for God to bestow success and victory upon a weak and humble person not possessed of any visible means against strong, powerful and numerous opponents? The Quran claims not only that it is unique in itself but also that God bestowed upon the Holy Prophet the knowledge of things hidden and that He constantly manifested His power and glory in support of the Holy Prophet, How can it then be said that the Quran does not attribute any miracles to the Holy Prophet? In truth it makes that claim repeatedly. Was it not a miracle that the Holy Prophet was warned of severe opposition and persecution on the part of the Meccans when he himself had no reason to suspect that he would become the object of such opposition

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and persecution? Was it not a miracle that he was informed that he would have to migrate from Mecca and that even the time of the migration was indicated in advance? Was it not a miracle that several years before the Battle of Badr he was informed that such a conflict would take place in which the Muslims would be victorious and their enemies would be vanquished and that even the time of the conflict was specsfied? Was it not a miracle that the Holy Prophet was informed years before the event not only that he would have to migrate from Mecca but also that he would re-enter Mecca as a victor? Was it not a miracle that after the defeat of the Romans by the Persians in Syria the Holy Prophet was informed that within nine years the Romans would vanquish the Persians? Was it not a miracle that the Holy Prophet was told that Islam would spread thoughtout Arabia and would then prevail against all other Faiths? When every one of these events came to pass at its appointed time, what doubt could there have been left that every one of them constituted a miracle? All these matters and many others of a similar kind are narrated in the Quran. Then how can it be said that the Quran disclaims miracles on the part of the Holy Prophet? Those who are responsible for this assertion have been misled into making it on account of their lack of knowledge of the Arabic language and idiom and the style of the Quran. Where, for instance, the Quran says: "And nothing could hinder Us from sending Signs, except that the former people rejected them" (17:60), it does not mean, as Christian writers appear to have apprehended, that God declines to show any further Signs. The verse, means that people for whose benefit signs were shown in previous ages did not accept them been a reason for showing no further Signs, but God would not cease to manifest His Signs on that account. The people rejected the Signs, shown by the earlier Prophets and yet Signs were shown in support of later Prophets; thus there was no reason why Signs should not have been shown in support of the Holy Prophet of I lam.

Again, when in answer to the demands of disbelievers the Holy Prophet was directed in the Quran to say that he was but a human being like unto others, it did not mean that

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God did not show Signs in his support. All that was meant was that Signs were shown by God and that the Holy Prophet could not produce them at his will. This is a fundamental truth and the statement of it by the Quran enhances our appreciation of it. Which of the two persons is a follower of the truth and which of them is in error; he who affirms that God had handed over His attributes and authority to some of His creatures or he who proclaims that he is but a creature of God and that God makes His Signs manifest through His beloved servants?

In addition to prophecies the Quran makes mention of other miracles also. For instance, it refers to the following miracle. On the occasion of the Migration the Holy Prophet, accompanied by Abu Bakr, left Mecca and took refuge in Thaur Cave, three miles from Mecca. When the Meccans discovered that the Holy Prophet had slipped through their fingers, they procured their best tracker and tracked him up to the mouth of the cave. The Quran makes mention of the fact that, perceiving that the tracking party had arrived at the mouth of the cave, Abu Bakr was afraid lest on discovering him they should do injury to the Holy Prophet. But the latter said, 'Grieve not, for Allah is with us' (9 : 40), meaning that their enemies would not succeeded in capturing them. Was not what followed on that occasion a peerless miracle indeed? Two men utterly bereft of all earthly support fly from concerted vengeance of their enemies and take refuge in a cave. When it is disvovered that they have slipped out of the town in the darkness of the night, their enemies are filled with anger and dismay. They feel that the escape of the fugitives would not only cheat them of their prey but would inflict everlasting humiliation and disgrace upon them. They proclaim a reward of 100 camels for whomsoever should capture and produce before them the principal figitive, dead or alive. They then procure their best tracker who leads them to the mouth of the cave in which the two have concealed themselves and confidently asserts that the tracks lead no further. The tracking party are

afire with the thirst for vengeance and are determined to leave no chance of escape to the runaways. After a pursuit extending over three miles they arrive within a few feet of their quarry and have only to look down and to peep into the cave which opens at their feet to discover the whereabouts of those whom they seek, but God exercises such control over their intelligence and their eyes that nobody cares to look into the cave and they return foiled and disappointed. Has the world ever witnessed a grander miracle than this ?

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Again, with reference to the Battle of Badr the Quran states that the Holy Prophet threw a handful of pebbles in the direction of the enemy and that this created confusion in their ranks (Anfal). In the traditions this incident is described in greater detail. It appears that when the battle was at its height and the enemy was pressing the Mslims hard, the Holy Prophet took up a handful of pebbles and threw them in the direction of the enemy saying ; "May their faces be deformed" (Tabari and Zurqani). Simultaneously, God caused a fierce wind to blow from the direction of the Muslims towards the Meccans which whipped up the sand and threw it into the faces and the eyes of the latter. The result was that the Meccans could not see clearly and it became difficult for them to aim their arrows accurately. The force of the opposing wind also stopped their arrows half-way. On the othe hand, the Muslims had a clear view of the helpless Meccans and their arrows were carried forward by the wind with great force. This gave the small, ragged and ill-armed band of Muslims a complete victory over the very much more numerous, better mounted and better armed force of the Meccans. Was this not a miracle and does not the Quran when referring to it purport to describe it as a miracle ?

The Quran does clearly ascribe miracle to the Holy Prophet and makes mention of some of them. Only, it refrains from as-ascribing to him such stupidities as the bringing back to physical life of persons that were truly dead or arresting the sun and the moon in their course or causing rivers to stand still or

moving mountains. Accounts of occurences like these are but fables which serve only to amuse little babies in their cradles. The Quran does not ascribe occurences like these either to the Holy Prophet or to any other Prophet. On the other hand the Quran furnishes explanations of passages which occur in some of the older Scriptures the literal construction of which has led people to believe that occurrences like those referred to above did actually take place. The Quran points out that such language was used only in a metaphorical sense and is not susceptible of literal construction.

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